THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The truly wise will halt before a fact, no matter how humble or common."

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ERRORS OF MODERN CHRISTIANITY.

THE following is taken from *The Crescent*, a weekly publication edited by H. E. Sheikh Abdullah Quilliam Bey, Shelkh-ul-Islam of the British Isles:

There is hardly anything which so strikes the attention of the careful student of the history of Christianity as the comparatively early period at which many of the absurdities. superstitions and corruptions crept into the church; yet it must not be presumed that when the originators of many of these absurd notions and heathenish and superstitious practices planted those germs of corruption that they in any way anticipated that they would grow into such a vast and hideous system of error and superstition as is to-day prevalent in a more or less degree in all the Christian sects.

On this subject a learned and sagacious Christian writer says: "Each of the great corruptions of later ages took its rise in a manner which it would be harsh to say was deserving of strong reprehension. Thus the secular domination exercised by the bishops, and at length exclusively by the Bishop of Rome, may be traced very distinctly to the proper respect paid by the people to

uninterested wisdom of their bishops in deciding their worldly differences. The worship of images, the invocation of saints, and the superstition of relics, were but expansions of the memory of those who had suffered and died for the truth. And thus, in like manner, the errors and abuses of monkery all sprang by imperceptible augmentations from sentiments perfectly natural to the sincere and devout Christian in times of persecution, disorder, and general corruption of morals. The very abuses which make the twelfth century abhorrent on the pages of history, were, in the fourth century, fragrant with the practice and suffrage of a blessed company of primitive confessors. The remembered saints, who had given their bodies to the flames, had lent their voice and example to those unwise excesses which at length drove the true teaching of Christ from the earth. Untaught by experience, the ancient Church surmised not of the occult tendencies of the course it pursued, nor should it be loaded with consequences which human sagacity could not well have foreseen" ("Natural History of Enthusiasm," page 181.)

No sooner had Boniface III., Bishop of Rome, obtained from the tyrant and usurper Phocas, the title of "Universal Bishop," than he immediately commenced to attempt to exercise a jurisdiction and power to an extent prior to that time unknown and undreamt of in the Christian church.

Directly after the imperial edict of Phocas, investing him with the title of "Universal Bishop," and declaring him head of the Christian Church was brought to Rome, then Boniface assembled a council in the Basilic of St. Peter, consisting of seventy-two bishops, thirty-four presbyters, and all the deacons and inferior clergy of that city. Bonifaee acted there as though he had not been invested with the title alone, but with all the power of an Universal Bishop, and with all the authority of a supreme head, or rather absolute master of the whole Christian church. And by a decree, which he issued in that council, it was pronounced, declared and defined, that no election of a bishop should thenceforth be deemed lawful and good, unless made by the people and clergy, approved by the prince or lord of the city, and confirmed by the Pope. This decree of Boniface III. commences with the words, "We will and command" ("Volumus et jubemus.")

It must not, however, be supposed that all the corrupt doctrines and absurd practices of many sects of Christianity in vogue to-day had been invented or practised at so early a period as the third or fourth or even the seventh century after the advent of Jesus. Thus the absurd doctrine of transubstantiation was never promulgated until two or three centuries later than the age of Popes Gregory or Bonifaee III.: the practice of the vending of indulgenes had not then arisen, and the services of Christian public worship were everywhere performed, not exclusively in Latin or in Greek as in modern times in the two great sects of "Roman Catholics,"

and "Greek Catholics," but in the vernacular languages of the various nations of Christendom as is done in most of the numerous Protestant sects of to-day; yet it must be admitted that a large proportion of the errors and superstitions prevalent in one or other of the Christian sects, including the enforced celibacy of the clergy (as in the Latin church), the practice of monkery and sisterhoods, the worship and adoration of saints and relics, the burning of candles before images (among the Latins) and sacred "icons" or pictures (among the Greeks), the incomprehensible doctrine of the Trinity, etc., etc., had arisen amidst the sombre darkness of the fourth, fifth, and sixth centuries, and were extensively believed and practised, prior to their being consolidated into a system in consequence first of the establishment of papal supremacy, and secondly of the independence and rival claims to such claimed supremacy by the Greek church, which dubbed itself in opposition to the Catholic section, "The Orthodox Christian Church."

One of the marked differences between the three greatest sections of the Christian church is that which regulates the celibacy or otherwise of the priests.

The Latin church, or "Roman Catholic," enforces celibacy upon the clergy.

The Greek, or so-called "Orthodox" church, on the contrary, insists on the clergyman being married prior to his ordination.

The Protestant sects leave the question of marriage optional for their parsons and ministers.

This shows the wide divergence of opinion that exists upon this subject among the various sects of the Christian church. At an early period in its history this question of celibacy or marriage of the clergy appears to have agitated the Christian church. In the early part of the third century after Christ, Tertullian, one of the earliest Latin ecclesiastical writers, in discussing the notion that celibacy was highly meritorious, and that matrimony was a dishonor and a discredit, writes thus: "May it not suffice thee to have fallen from that high rank of immaculate virginity, by once marrying, and so descending to a second stage of honor? Must thou yet fall further: even to a third, to a fourth, and perhaps yet lower?"

Clement of Alexandria, a contemporary of Tertullian (who wrote in Greek) took the opposite view, and in vigorous language declared that it was a characteristic of Anti-Christ to "forbid to marry and to command to abstain from meats." "What," says he, "may not self-command be preserved under the conditions of married life? May not marriage be used and yet continence be respected, without our attempting to sever that which the Lord hath joined? God allows every man, whether priest, deacon, or layman, to be the husband of one wife, and to use matrimony without being subject to censure." (Clem. Alexand. L 552.)

In the time of Cyprian, the celebrated Bishop of Carthage, who is said to have suffered martyrdom, A. C. 258, the vow of perpetual

celibacy was taken or enforced upon an exceedingly large number of young women, and the pen of the celebrated Carthaginian ecclesiastic was frequently employed in reproving or correcting the numerous scandals and irregularities which naturally sprang from this fruitful source of illicit sexual indulgence. Addressing this description of female devotees, in one of his epistles, he says: "Listen, then, to him who seeks your true welfare: lest, cast off by the Lord, ye be widows before ye be married; adulteresses, not to your husbands, but to Christ, and after having been destined to the highest rewards, ye undergo the severest punishments. For consider, while the hundred-fold produce is that of the martyrs, the sixty-fold is yours: and as they (the martyrs) contemn the body and its delights, so should you. Great are the wages which await you if ye be faithful; the high reward of virtue, the great recompense to be conferred upon chastity. Not only shall your lot and portion (in the future life) be equal to that of the other sex, but ye shall be equal to the angels of God."

These female Christian devotees are termed "Nuns," in Latin "Nonna," a word said to have been derived from the language of ancient Egypt, and signifying a virgin. It is probable that the notion of consigning young maidens to perpetual virginity was derived from the "vestal virgins" of pagan Rome, or from the ministrations of unmarried females as priestesses in the Temple of Isis.

The next step towards the enforcement of celibacy among the clergy was the prohibition of second marriages, that is to say, if the wife of the priest died he was forbidden to re-marry. This rule is still in force among the clergy of the "Orthodox Armenian Christian Church."

A further step was taken in the fourth century of the Christian era, when a degree was passed at a council held at Ancyra, in Galatia (A.C. 314). By this decree, all priests were forbidden to marry after ordination, except in the case of those who, at the time of their ordination, made an explicit profession of their intention to marry, as being in their case unavoidable. In such a case a licence was granted to the candidate to marry, and securing him from future censures for so doing. If, however, a candidate for ordination was already married, he was not obliged to put away his wife, unless in the following singular exceptions, namely, if he had married "a widow, or a divorced person, or a harlot, or a slave, or an actress." In either of these cases the wife must be first put away as a condition of ordination.

The fact that a re-married widow is here placed in the same category with a harlot, a slave, or an actress (who at that period were generally prostitutes) demonstrates that at that time matrimony had fallen into such disrepute that second marriages even by women were considered a disgrace and a reproach, and almost on a par with adultery and fornication.

Bower, in his "History of the Popes," (published in London in 1750), says:

"In the year 325 was held the Council of Nice; and, in that great assembly it was moved, perhaps by Osius, who acted a chief part there, that bishops, presbyters, deacons, and sub-deacons should be debarred from all commerce with the wives they had married before their ordination. But this motion was warmly opposed by Paphnutius, who had himself ever led a chaste and single life, and was one of the most eminent and illustrious prelates, at that time, in the church. He represented that the burden they proposed laying on the clergy was too heavy; that few had sufficient strength to bear it; that the women, thus abandoned by their husbands, would be exposed to great dangers; that marriage was no pollution, but, according to St. Paul, commendable; that those, therefore, who were not married, when first admitted to the sacerdotal functions, should continue in that state; and such as were should continue to live with their wives.

"The advice of Pahnutius was applauded by the whole Assembly, and the above-mentioned historians, and the point in dispute was left undecided.

"In the year 340, it was decreed, in the Council of Arles, that no man, encumbered with a wife, should be admitted to Holy Orders, unless he promised, with his wife's approbation and consent, to abstain for ever from the conjugal duty."

* * * * *

"If every law or institution is to be judged good or evil, according to the good and evil attending them, it is by daily experience but too manifest, that forced celibacy of the clergy ought to be deemed of all institutions the very worst. Indeed, all sensible men of that church knows and lament the innumerable evils which the celibacy of her clergy occasions, and must always occasion, in spite of all remedies that can be applied to it. But she finds one advantage in it, which, in her eyes, makes more than sufficient amends for all those evils, viz., her engrossing by that means to herself all the thoughts and attention of her clergy, which, were they allowed to marry, would be divided between her and their families, and each of them would have a separate interest from that of the church.

"Several customs and practices once warmly espoused by that church, have, in process of time, been abrogated, and quite laid aside, on account of the inconvenience attending them; and this, which long experience has shown to be attended with more pernicious consequences than any other, had, but for that political view, been likewise abolished."

The doctrine of the Roman Catholic branch of the Christian church, forbidding the clergy to marry, is one which it is difficult to find even a shadow of an argument in the Christian scriptures to support.

REVELATION.

THE following from the writings of the late Dr. Karl G. Maeser, appeared in a recent issue of the *Juvenile Instructor*:

How shall I commence the present article? Shall I tell a story to make it interesting to you, young Latter-day Saints? Shall I relate something of the experience of my own life, to convince you of the truth of my words? or shall I open every channel of my heart to pour out all the happiness and consolation that I have gained from the contemplation of the works of nature? I will simply bear my testimony to you, that there is no religion in the world which is so entirely and completely in harmony with the eternal laws by which the Great Source of everything has created and is governing this endless creation, as the kingdom of heaven, the latter-day work commenced by revelation through Joseph the Prophet. The reason of this is that the religion taught by Joseph is the eternal Gospel, and the wisdom, cunning, craftiness or ignorance of man has not and cannot devise anything to compare with it.

"In the beginning was the word, and the word was with God, and God was the word," as the Scripture says, and the word of God is revelation. Revelation, therefore, was the beginning of the visible world, and revelation was the beginning of the great work of redemption through the Son of God. You have been taught, my young readers, that the work of revelation never can cease in the kingdom of God, that the Lord will continue to speak to the children of men by the voice of His Holy Spirit through His prophets and His priesthood; and is it otherwise in the material world?

Suppose, there is a little swallow, taken from his nest when young, and kept since then in a room. Autumn has come, and the little bird gets restless and wants to be off. We open the windows and away he goes to the far off sunny south. Who told him of an approaching winter? who showed him the way to milder climes? The voice of nature. Who taught the birds to build their nests so beautifully that no artist, with all his skill, can imitate them? The voice of nature. The ostrich takes out of the nest one of the eggs, carries it some distance, knocks a hole in it, and leaves it exposed to the burning sun, which soon causes it to decay, and flies by thousands put their eggs in it. By the time that the young ostriches have been hatched out from the remaining eggs, that one which the mother threw away is full of worms, which are the first food for the young brood. Who told the ostrich mother to provide in such a manner for her young? The voice of God through nature. Who taught the bees and ants their social organization with captains and queens, and wild geese to choose a leader? Who tells the crows and storks of lands beyond the wide sea when and how to change their locations, and teaches the

young lamb the voice of its mother? The God of nature. He directs them all, leads them all, organizes them all, and all creatures in the universe follow that voice; the sun, the moon, the stars, the rivers, the land and sea, the birds of the air, the beasts and creeping things—but man. He alone has departed from the ways God has marked out for him—he alone refuses to listen to the still, small voice. He alone denies the Almighty the right to govern and direct his worldly affairs, denying that God speaks to him any more. Should He who never ceased revelation in one half of His kingdom, have ceased it in the other half? No never! The thought is folly.

Still He sends His prophets, still He gives visions, dreams, prophecies, inspires His servants with wisdom, sends His angels, heals the sick, and answers our prayers, and His voice has never ceased among those who obey His commandments from the creation, when He cried out, "Let there be light?" and will not cease until the morning of the first resurrection, when His voice will penetrate the graves of the saints: "Arise!"

MY PHILOSOPHY.

No matter what my circumstances be,
I may within me have a peace and joy
Which nothing from without me can destroy;
Though bound in irons I may still be free,
For there is that which none on earth can bind—
A conscience pure and a contented mind,
And this, and this alone, is liberty.
Of all true joys the fountain is within,
Whose limped streams are only marred by sin;
I, only I can be my enemy.
No power in earth or hell can harm my soul
If of it I let virtue have control;
For should men kill my body it would rise,
Scorning the earth, to the eternal skies.

LLEWELLYN EDWIN HUGHES.

THE only distinctions which should be recognized are those of soul, of strong principle, of incorruptible integrity, of usefulness, of cultivated intellect, of fidelity in seeking for truth. A man, in proportion as he has these claims, should be honored and welcomed everywhere.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 7, 1907.

WITHOUT PURSE OR SCRIP.

THE Elders of the Church of Jesus Christ of Latter-day Saints who are sent out into the world as missionaries receive no pecuniary reward for their labors. They either travel on the ancient apostolic plan which Jesus gave to His Apostles, as recorded in Matthew 10: 9-14, or pay their own expenses, sometimes aided by their relatives and friends at home. They are not hirelings. They have no salaries. Freely they have received the Gospel, freely they impart it to others. As early as July 1830, only three months after the Church was organized, the Prophet Joseph Smith and his companion Oliver Cowdery were commanded of the Lord to travel under similar directions, as may be seen in Sec. 24: 18, Doc. and Cov. On September 23, 1832, the commandment of the Lord on this matter was extended to all the Elders of the Church sent forth among the nations to preach the Gospel of the kingdom.

The Lord said, "Therefore let no man among you (for this commandment is unto all the faithful who are called of God into the ministry) from this hour take purse or scrip that goeth forth to proclaim the Gospel of the kingdom." He said further, "Whoso receiveth you, receiveth me and the same will feed you, and clothe you, and give you money, and he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward." The missionary work of the Church in its early years was performed entirely according to these admonitions, and the promise of the Lord was fulfilled, as His servants who were engaged in this service can and do testify. Their way was opened up before them. God raised up friends to minister unto them. Often by dream or vision people were prepared for their coming, knew them as soon as they saw them, and supplied them with things that they needed.

By this means they obtained access to the homes of true disciples, and by personal conversation convinced them of the truth of the great latter-day work. Usually it was the poor who entertained them, gave them food and shelter, and helped them in their labors of love. Occasionally people in better circumstances welcomed the Elders to their homes and rendered needful assist-

ance. The Lord was true to His word, and though they might be sometimes sorely tried, yet they failed not nor were suffered to perish.

This is the correct method of preaching the Gospel to the world. It is, doubtless, fraught with many difficulties and proves a trial of faith, a test of endurance and a standard to which all are not able to attain, but it affords opportunities to reach people who otherwise might never be brought to an understanding of the truth. On general principles the Lord's way is the best. In later times circumstances and conditions have changed and methods have been followed not strictly in accordance with that which we have indicated. Perhaps in many instances there has appeared to be no need to follow the old plan. Men called to go on missions have acquired means to pay their own way or have been supplied with them by their relatives. This has been more comfortable for them than traveling strictly without purse or scrip, but it is questionable whether these seeming advantages are really so either to the Elders or the people to whom they are sent.

A missionary is brought very near to the Lord when he has to depend upon Him for his daily bread and necessary clothing and a place to sleep. His faith is promoted by his dependence upon the Lord, and he is brought very close to the people who minister to his wants. In some parts of the world, it is true, an Elder traveling without visible means of support might be arrested as a tramp. Such an occurrence was not uncommon upon the continent when the Gospel was thus introduced to those countries, but the Elders incarcerated preached the Gospel to "the spirits in prison" and to the officials thereof, and suffered no very great penalties for the compliance with the word of the Lord. However, all things should be done in wisdom and not in defiance of the law, and the Gospel plan can be carried out according to its spirit if not strictly in compliance with its letter.

The object in view in traveling without purse or scrip is to reach the people so as to converse with them and teach them the things of the kingdom. The Elders are not required to suffer for necessaries when they have at hand the means to supply their wants. In places where there is danger of being deprived of liberty because of being taken for paupers, sufficient money can be carried to demonstrate that they are not persons of that class. Those who contemplate starting out in this manner had better wait until the spring opens, instead of rendering themselves liable to the changes incident to the season.

We have heard of some Elders who, in the winter time, have purposely exposed themselves to the inclemency of the weather and have lain out of doors in the rain or snow, when they could have made use of means for their own benefit. There was no wisdom in that nor any compliance with the real spirit and purpose of the Gospel plan. It was done more as an experiment than any-

thing else, and it accomplished no particular good, unless it might have been to teach them a little commonsense. On the other hand, we know of a number of our missionaries who are spending much more money than is required to enable them to preserve their independence and accomplish the work that lies before them. It is often a tax upon the parents or relatives who supply them with money from home, and is contrary to the spirit of the work of the ministry.

Some spend too much time at their "lodges," and will greatly regret doing so when the time comes for their return home and they find they have not accomplished much in laboring for the salvation of souls. The hired lodge-room is in some cases superfluous. It would be far better for the Elders to visit friends, eat with them in their homes and partake of their hospitality for sleeping accommodations, so that they may be close to the people and infuse into them the spirit of the Gospel. The idea that any Latter-day Saints or inquirers will lose anything by imparting of their substance in aid of a servant of God is a great fallacy. Experience in thousands of cases has proved that a blessing is obtained by giving even a cup of cold water to one of the Lord's disciples.

Instances are numerous of the deliverance from poverty and bondage in the old world, of persons who, out of their meagre means, have fed and lodged the servants of God, and who are now in comparative affluence in Zion, dwelling in their own homes, cultivating their own lands and enjoying the abundance which God has given them. By neglecting to afford people an opportunity of administering temporal things to those who administer to them in spiritual things, the Elders deprive such persons of the opportunity to exercise their faith, exhibit their generosity and reap the fruits of their liberality.

All these matters should be governed by wisdom and sound discretion. There may be circumstances which would render it impolitic to carry out the full letter of the word of the Lord on this subject. The saying "circumstances alter cases" is applicable. After Christ had sent out His disciples to travel without purse or scrip and they had fulfilled their mission to some extent, He asked them this question: "When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, but now he that hath a purse let him take it and likewise his scrip, and he that hath no sword let him sell his garment and buy one." (Luke 22: 35.) We do not quote this as a rule for anyone to follow at this time, for there is no need for swords nor other protection against violence in a land of law and liberty. We cite it merely to show that a rule given at one time may be changed at another time. That there are exceptions to every rule is a well known adage, which may be borne in mind.

Now, our advice to the Elders traveling in the missionary field is, to carry out the admonition of the Lord given in the early days

of the Chursh in reference to the work of the traveling ministry, so far as present circumstances will permit and wisdom and their presiding officers in their various conferences shall direct. The spirit of this work is what is needed, not the letter of rigid rule. Trust in the Lord in faith and you shall not be confounded; nor will He leave you destitute or friendless. Keep in view the purpose and object of your missions. Do not waste the precious moments, but employ your time to the very best possible advantage.

Search diligently for the honest in heart. Get near to them in the spirit of this ministry. Converse with them in their homes when they are willing to receive you. Do not be disputatious nor contentious. Preserve yourselves in honor, virtue and integrity. Seek the Lord in private prayer. Bear testimony to the glad tidings of the latter-day dispensation. Be not weary in well doing. Serve the Lord with a glad heart and a cheerful countenance, with earnest zeal tempered with discretion, and the Lord will open your way, raise up friends to aid you as you need, fill your souls with joy, your minds with light, and your bodies with vigor. He will give you the victory over all who rise up against you, and return you to your homes with honor upon your heads, and, with those whom you shall bring to a knowledge of the truth, will crown you with everlasting glory in His eternal presence.

C. W. P.

"Mormonism," Its Origin and History.—An edition of this excellent little work, from the pen of Elder B. H. Roberts, has just been published at the office of the MILLENNIAL STAR. It explains the relationship of the Church to Christian sects; gives an account of the origin and history of "Mormonism;" sets forth the doctrines of the Church, its organization and present status. It is a pamphlet of fifty-eight pages, printed on good, book paper, and bound in substantial cover. Price one penny each, ten pence per dozen.

IMPORTANT PLANS FOR OLD "NEWS" CORNER.

THE *Deseret News* of the 16th ult. announces that plans are now being considered for the improvement of the valuable piece of property at the corner of South Temple and East Temple streets, where the *Deseret News* was formerly printed and where the offices of the presiding bishopric of the Church are now located. The corner plat of ground has a frontage of 330 feet on East Temple street and 330 feet on South Temple street, being bounded by Temple avenue on the north and College avenue on the east. It is thus a square plat, measuring 20 rods on each of its four sides.

The plans contemplated include, first, the erection of a fine, substantial building on the corner of Temple avenue and East Temple street, which will be immediately south of the Brigham Young Memorial Hall, and the building in question will have a fifty feet frontage on East Temple, running back along Temple avenue parallel with the Memorial building as far as may be needed.

This building is primarily for the accommodation of the Presiding Bishops, who have long been in need of larger and more modern quarters. The structure will consist of four stories and a basement, and the bishop's offices will be located in the basement and on the first floor. The second floor will be devoted to the Relief Societies of the Church, with general headquarters, office rooms and a large room for officers' meetings. The third floor will be set apart for the Young Ladies' Mutual Improvement Association, and will also be divided into smaller office rooms and a large assembly hall for officers' meetings. The fourth floor will be given over to the Primary Associations of the Church, and will be divided on much the same plan as the two lower stories.

The main entrance to the Bishop's office will be on East Temple street. The entrance to the three upper floors will be on Temple avenue.

The present plans contemplate beginning work immediately, as a part of the funds are now on hand, having been raised by the authorities of the Relief Societies and the Young Ladies' Mutual Improvement Associations.

The erection of this building will leave 280 feet south, on the corner running east 330 feet to College avenue. On this fine corner, which some years ago was offered the government as a site for a Federal building, will be erected, in the not distant future, the Joseph Smith Memorial Building. Its dimensions and the details for its erection are not yet fully decided on, but it is safe to say that it will be a structure in all ways worthy of the name it will bear, and worthy as well of the commanding site on which it will stand. The building will include offices for the general authorities of the Church, new quarters for the Historian's office, and a museum, in which will be exhibited the historic relics which have accumulated for years past and are now mostly owned by the Deseret Museum. It is not unlikely, also, that it will contain, either in an inner court or one of its halls, groups of statuary of the leading men famous in Church history; but as stated, all the plans are not yet decided on.

It will be a matter of general congratulation that so important a business corner is to be improved in so notable a manner. Standing at the head of the city's principal business street, with the Temple, the *Deseret News* building and the Templeton structure facing it, and with the Pioneer Monument as a center, it will complete a square, which for beauty and historic interest will have no rival in any part of the city.

RESULTS OF AN OPEN-AIR MEETING.

It is very interesting to missionaries of the Church of Jesus Christ of Latter-day Saints to observe the manner in which the Lord directs their labors as He did those of His servants in former days. By His Holy Spirit he told His servant Philip to go and meet the Ethiopian eunuch and to teach him the truths of the everlasting Gospel. The writer of this sketch had a similiar experience a short time ago. In company with Elder Walter E. Grant I was holding a street meeting in Liverpool. Quite a number of people had gathered to hear us. Just before closing our service I was told by the Holy Spirit that among the listeners were a man and woman who desired to know the truth and who would join the Church if they understood the Gospel. I felt impressed to go up and speak to them, which I did as soon as the meeting was over. I told them briefly our message and invited them to come to an indoor meeting to be held the following week. I told Elder Grant what had been manifested to me by the Spirit of the Lord and was not a little surprised when he told me that he had received a similar impression in a similar way. I presented the gentleman and his wife with one of our tracts, also a copy of the pamphlet "Rays of Living Light." I expected to see them at our meeting the following Wednesday evening, and was disappointed when they failed to put in an appearance. I did not see either of them again until two months had passed away, but I had by no means lost faith in them. I believed most firmly that the time would come when they would unite themselves with the Church of Christ. My joy can be imagined when one Sunday evening the lady above-mentioned appeared among the strangers at our meeting. She seemed deeply interested in all that was said. After the meeting she told me that she was the lady to whom I had spoken some weeks before on the street and that she desired me to come to her home. I accepted the invitation with thanks. I invited Elder William A. Morton to accompany me. We found the lady's husband very much prejudiced against us. We were, however, careful not to say anything to offend him. We spoke kindly to the gentleman and his wife and explained as far as circumstances would permit some of the first principles of the Gospel. Before leaving we asked the gentleman of the house if he would permit us to pray with them. He consented, and, kneeling down, we implored the Father of All to let His blessings rest upon that home and the inmates thereof; to soften their hearts that they might receive the glad tidings of great joy which He had revealed to the children of men in these latter days.

The lady invited us to visit them again, which we did once each week. As we explained to them the Gospel, we could see it gradually taking root in their hearts. They treated us with much kindness even to inviting us to eat with them. Each evening we

could see an improvement in them, and began to realize the truth of the Savior's words when He said the kingdom of God was likened unto a seed planted in the earth and which grew up, "first the blade, then the ear, after that the full corn in the ear."

In answer to prayer this good woman was shown in a dream two men coming to her with a book, written in golden letters. She was told that it was a true and correct record and that if she and her husband would obey the Gospel they would receive many blessings they knew not of. She was told, however, that they would have hardships to endure before the blessings were realized. Not knowing of this dream we were impressed to take the Book of Mormon to them and explain it, which we did. When we introduced the book the lady exclaimed, "That is the very book I dreamed about."

They continued to investigate the Gospel and were very anxious to listen to the Elders. They longed for the evenings to come when we were to visit them, and as we knelt in prayer and petitioned the Lord to continue His blessings to them and to lead them by His Spirit in the way of life everlasting, tears coursed down their cheeks and from their hearts there arose a fervent "amen."

On New Year's Eve we had the pleasure of seeing them baptized and confirmed members in the Church of Christ. Their two children have also been blessed by the Lord's servants. At our midnight service the same evening the husband bore a strong testimony to the truth of the Gospel and thanked God for having directed His servants to their home.—ROBERT PRICE.

FROM THE MISSION FIELD.

Releases.—The following Elders are honorably released to return home February 7th, 1907, per s.s. *Cymric*: Aaron C. Waddoups, Nottingham; William F. Langton, Grimsby; Moses L. Holbrook, Birmingham; Orlando J. Bateman, London; William O. Smith, Jacob G. Riches, Newcastle; Edward C. Thompson, Roy Passey, Irish conference.

Baptisms.—Elders Smith and Barker report the baptism of another convert in the Portsmouth branch of the London conference. The ordinance was performed in Portsmouth Harbor, on Saturday evening, the 26th ult., Elder David Smith officiating.

Four members were added to the Church in Liverpool on Saturday evening last, February 2nd. Elder Anthnell Carter performed the ordinance of baptism in Fabius Baptist Church, Everton Road, the officers of the church having kindly granted the use of their baptistry for that purpose.

A baptismal service was held in Plymouth on the evening of January 28th last, when two members were added to the Church. Elder H. C. Smith officiated at the service.

Nine baptisms are reported in the Swiss and German mission during the month of January last.

Statistical Report of the Netherlands-Belgium Mission.—Branches, 19; Seventies, 9; Elders, 33; Local Priesthood: Elders, 14; Priests, 33; Teachers, 40; Deacons, 54; members, 1,544; total officers and members, 1,685; children under eight years, 514; total souls, 2,199; baptized, 204; emigrated: over eight, 96; under eight, 20; excommunicated, 9; died, 15; strangers' houses visited: tracting, 128,582; by invitations, 9,117; conversations, 36,248; tracts, 337.020; books, 14,815; meetings held: indoors, 2,735; outdoors, 8.

Relief Society Organized.—A Relief Society has been organized in the Liverpool branch. The organization was effected at a meeting of the sisters held Sunday the 3rd inst, in the meeting-room at the mission headquarters. Sister Romania B. Penrose, of the General Board of Relief Societies, was present, as was also President Charles W. Penrose. They outlined the work done in these organizations, and gave instructions to the officers with respect to their duties. The following were chosen officers of the organization: President, Sister Mary Annie Oliver: first counselor, Sister Adelaide Rutter; second counselor, Sister Jestine Douglas; secretary, Sister Caroline McNamara; treasurer, Sister Clara Annie Howarth.

News from the Netherlands.—President Alex. Nibley of the Netherlands-Belgium Mission, in a letter to President Charles W. Penrose, says: "Everything is moving along quite nicely here in the mission. The boys writing from Liege and Amsterdam say the Saints can't get over talking about the fine meetings we had. We extend to you a standing invitation to visit this mission any time you can. When you have nothing particular to take your time and attention, or when you want a rest, just drop us a line and we will arrange for conferences and promise you a good time. There is no doubt about your visit having done a world of good to this mission. The Elders and Saints were all greatly benefited thereby, and won't soon forget the 13th of January, 1907."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for February 17, 1907.

CHRIST PREDICTED AND FOREORDAINED.

1. Spiritual predictions. (a). Old Testament: Moses (Deut 18: 15, 18; compare John 1: 45; Acts 3: 22; 7: 37; III Nephi 20: 23). David (Psalm 69: 21; compare Matt. 27: 34, 48; Mark 15: 23; John 19: 29; Psalm 118: 22, 23; compare Matt. 21: 42; Mark 12: 10; Luke 20: 17; Acts 4: 11; Eph. 2: 20; I Peter 2: 4, 7; Psalm 22: 18; compare Matt. 27: 35; Mark 15: 24; Luke 23: 34; John 19: 24). Isaiah (Isaiah 7: 14; compare

Matt. 1: 23; Luke 1: 31, 34; Isaiah 9: 2; compare Matt. 4: 16; Eph. 5: 8, 14). See also Micah 5: 2; compare Matt. 2: 6, and John 7: 42; Zech. 9: 9; compare Matt. 21: 4-11, and John 12: 15. (b) Book of Mormon: Lehi (I Nephi 10: 4, 5). Nephi (I Nephi chap. 11 and 12; 19: 10). See also II Nephi 9: 5; 10: 3; 26: 24; Mosiah 3: 5-10; 4: 2; 13: 33-35; 15: 1-11; Helaman 14: 12; III Nephi 1: 9-14; Ether 3: 16. (c) Pearl of Great Price. See Moses 1: 6; 4: 1-3; 6: 52; and all references thereto.

2. Chosen by the Father. (a) At the Council in Heaven: (Moses 4: 1-3, and all references thereto). (b) Appointed from the beginning. (Moses 1: 6; 2: 1, 26; 7: 39, and all references thereto). See also I Peter 1: 20; compare Romans 3; 25, and note marginal rendering "foreordained;" Rom. 16: 25, 26; Eph. 3: 9, 11; Colos. 1: 26; II Tim. 1: 9, 10; Titus 1: 2, 3; Rev. 13: 8. (c) Attested by Christ Himself through modern revelation. (Doc. and Cov. 76: 39; 93: 1-17, 21).

JUST THIS DAY.

Just this day in all I do,
To be true;
Little loaf takes little leaven,
Duty for this day, not seven,
That is all of earth and heaven,
If we knew.

Oh, how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking now and here.
"Heart," the only sure, is near,
Wisdom says.

Step by step, and day by day,
All the way.
So the pilgrim's soul wins through,
Finds each morn the strength to do,
All God asks for me or you—
This obey.

SELECTED.

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